

[REDACTED]
Must Remain in
Transcription Room

M2324
Barn Lunch
Thursday 11/15/73

MR. NYLAND: So now we'll explore some more wisdom. Things that were left over, maybe from last night, or whatever new there was. Who has anything to communicate? You understand the advantage of trying to do this, in a group. When you're by yourself and you sit, even if you have a best friend and you talk a little bit, of course the talking is much easier. When you want to formulate or say certain things in the presence of other people, of course you're affected by them. The more you can live within yourself the better it will be and the more honest you can be and the less you will pay attention to someone else. The attitude towards Work for yourself is always that that Work then at that time in your attempts become much more important than anything else. It is really as if something that is necessary to be talked about, has to be of that kind of a value. Sometimes I've said, if you could really see Work as such a necessity that it helps you to you to be saved. And when, actually, you know the little saying 'Jesus Saves' - on certain rocks every once in a while you see it. But you see it - 'Jesus,' not in our terminology; if it said 'Christ Saves' it would be easier. Because Christ is Work. It's simply a word for Work on yourself. Work for uncovering or discovery, Work in relation to an adventure of new things belonging to your inner life and development and what you might become; Work means the key to the future. And if you can see it from that standpoint and then when you talk - sometimes when we talk about sensing exercise, I say that when you want to sense, you send attention from your brain, to your arm (your right arm) and it is returned as a reflex from your right arm back again to your head. It creates in the head an image of your arm. Your arm is affected by the attention which comes from your head. And it is this constant relationship between the two entities that establishes a relationship of a sensing energy. But in order to do it well, you

have to exclude all other thoughts and it is then, sometimes as if this arm exists by itself and nothing else really should exist; nothing else should detract you. So it means in the first place, the existence of the arm is important, but also the other thoughts of your brain should not be there. And you ought to be able to learn to concentrate on that kind of sensation which is produced, both in your head, as an image, and the fact of the existence as a sensation of your arm. And you exclude the rest of the world, to the extent that you can. When you are here, you exclude what you have been doing this morning. You are now here in the group; we have an aim with the group ~~to~~ [†] to become clear about certain concepts, so that then afterwards you can use them. When you sit here and want to concentrate on that kind of mental and feeling activity, you don't Work. Don't distract yourself by trying to create a V in which you have still a chance of selecting in which direction energy should be sent. This time the energy is sent completely unconsciously to yourself, so that you, as a personality, mind, feeling and your body become engaged in finding out what is Work, what to do, how, the clarity that should be there, the necessity, and the wish to do it. And leave alone any other any attempts to become conscious or even conscientious, you're just ordinary human beings interested in something that is important, because that's what we talk about, which can help you for your future, your life, the way it ought to be and perhaps can become. But you have to be absolutely clear about what you have to do, because if that is vague and ^{if} it is left in that kind of a vagueness of something that you hope, but you never know really exactly what to wish for, that that what is meant by Work, that that is not clear enough for you even to explain it, then of course you are quite far removed from the

possibility even of getting any kind of a result. When we talk about the simplicity of Work, it is for you to reduce whatever we have been talking about to the simplest form for yourself adaptable to the condition in which you are, not where someone else is. And many times we talk about high-fallutin things and higher mathematics, theories and all the rest, philosophy and so forth, which of course are all right and they belong to a certain period of your development. But many times all it should give you is an impetus for the wish to Work. And then you will want to Work in simplicity of that what you understand. And you have to insist that you come to a conclusion and don't go off in wishing to find out certain things about philosophy. Don't do that. It's not necessary. We talk about Work about Work as well as you can and I will stop you when you get off the road. I don't want you to philosophize; I don't want you to introduce all kind of other things that are quite all right for a tea party or ~~for a~~ ^{from you} you know. But that is not what we want; these kind of meetings are for explanations, for clarity, for a wish of fulfillment with material. It is, to some extent, sharpening of your tools, with a wish to use the tools afterwards, so that then maybe you can come back next time with different kind of information about yourself and you need then further clarity.

I hope you thought -- I think that cat ought to be removed now. I hope you thought a little bit about what I said last night. It is a different kind of a concept and I don't want to go into it into detail, perhaps on Saturday I can elucidate a little bit more. But you have to emphasize your wish. I've said that many times, that it is a question of a development of a Kesdjanian Body, first, assuming that the Soul will also start to develop. And I want to be quite clear that you understand what I mean by that. A soul is like, for us, like infinity existing.

A Soul is Godlike - from our standpoint. We attach to that the possibility, that while we are on this earth that we could go to heaven after the body dies. That is not true and you won't. I'm quite certain that there are different levels of development in the Universe as a whole or you might say that there are different ways by which certain discoveries can be made. I can assume that God exists without knowing about it in my own life. When I wish to become religious and put God in a certain place within my life, God starts to have a meaning for me. And gradually, out of the total assumptions, ^{that} He exists, I receive information based on my own experience, that at least certain aspects of God become part of my life. Now I can say two things; one is that God does not exist for me and I have to make Him. Or I can say, God does exist, everywhere and always, but I don't know it. Both are exactly the same. I can assume that everything exists in the form of an omni, the three omnis, as attributes of God. I can also say that I'm completely unconscious and asleep. And that I have to Wake Up in order to see it. I can say the same thing, by making that what is now for me in existence and which I do not see, making it appear so that then I can see what is. So that, if I live now in unconsciousness, I can live in conscious states, if I know how to get there and to open my eyes gradually to the state of my unconsciousness and allowing states of consciousness also to become part of me. I change, in that sense, that what I call my form in which I happen to live and which is finite, that by the realization of such finiteness as form existing for me in which my life happens to be and through which my life is expressed, that if I can understand the relationship between life and the form, that gradually the form can be dismissed the more I become free from it by

Work on myself and accepting the form for whatever it may be. So in that particular process I become much clearer about the actuality of an existence which at the present time, being in a sleeping state, I do not know. And although every person can say it does exist, it doesn't help me if I don't know how to Wake Up, unless they poke me in the ribs or I get some kind of a shock.

So this is the whole problem - the discovery of that what exists which is new to me is exactly the same as the creation of something by myself for the sake of having that discovery take a form so that then in both cases I will Wake Up ^{to} through myself, realizing that I'm unconscious and hoping to become conscious.

I say this because it is so obvious question, 'Doesn't God exist?' Of course He exists. Because we have to assume He must exist in some form or other.

But we don't know what is meant by infinity. And to talk about it is a little bit nonsensical when it is in terms which are completely finite. And imagination, to live in a realm in which God can exist, does not help me when this imagination is no reality for me. So when I say "'I' is a wish," I take away the concept of a personality, of a body, of something even existing in any kind of a form we know about. When it is a wish it is an abstract entity. And then to have that wish function and telling me certain things and being directed towards the wish to grow up, then of course I involve this kind of a wish in a different kind of a way or rather I talk about it differently from a statement when I say "I have to create an 'I'."

If I say an 'I', I use, of course, the different forms I'm familiar with, the same way as when I imagine God to be and I see Him on a throne. And when I see even Jesus Christ, as the son of God, appearing as a messenger on this earth, then I identify with that kind of a form. And when I talk about holy and sacred things or that what can be alive in an entity, I, of course, give it a definite

form, because I say that what is now to be created. I also want to grow up to ^{its} full maturity. And I use terminology with which we are familiar. But it does not mean that the concept is actually that. A concept of a wish can be, as an entity, a definite reality for oneself, and that wish is within my means; it is not an imaginary something, because I know when I wish I actually can act on my wish. And so when I say that the wish for growth simply means that that what ought to help me is the constancy of the wish. And when I have not that wish or it disappears, I have to create that wish and then it will function, as I said last night, in three different ways. And that becomes quite obvious; I said physically expressed, that is regarding my physical center - I have to do something with my body, because my body has to be given up when I die. So that means it has to be set free. And free from what? Free from the behavior forms to which it is now attached and for which, you might say, as behavior forms the body is used by my feelings and by my mind. So it means the separation of my physical body from the other two centers. And I simply say "that is the freedom that I'm looking for." To be set free - that is something is to be set free from my body. What is set free? That what still has a chance for further development. Because my body stops; it stops growing. It has fulfilled its function when it dies. And it has given birth to a variety of different developments which are now centered in an emotional life and in an intellectual one. So then I say this will to growth must continue, even if the body dies, to help that what is still potential and could develop in a sense to grow up or to develop more. We call growing up the making of a Kesdjanian Body as far as the so-la-si is concerned; that is the wish for Working on oneself in order to find material which can help this emotional body to come to ^{its} ~~its~~ completion. You must also realize that the

do-re-mi of Soul is identical to the so-la-si of Kesdjan. They are two phases of the same thing. As I have said some times about Janus, with two faces - one looking one way, one looking the other - both governed by the same kind of a brain. In our case it is governed by the same kind of a wish. And the expression sometimes will take the form of an emotional state and sometimes the form of a mental state. They go together; there is no further disagreement between them. That is, in an Objective sense, the aim of a development of this so-la-si and do-re-mi. Now the so-la-si by itself, I said deepening. What does that mean? The realization that I ^{am} not alone, that life exists everywhere and always into eternity, that it is expressed in different forms, as I look around and I see people, plants and animals. That as far as the earth is concerned I can understand that. As far as the different planets are concerned I really don't. I'm again bound by the form I see; I don't know what life existence may be without this kind of a form of a body. If I look at it from a spiritual standpoint, I say, "Yes, abstract forms like a wish can exist without that kind of a form." Although the expression again, takes on a form. And looking at the rest of the solar system, can there be life on the Sun? Could there be life outside of the solar system? Is there life, so called, on the Milky Ways or the totality? Is there life in God, as an absolute? Is there something of that kind in existence everywhere and crystallizing out here and there in the universe; and simply looking at us as human beings, as little bits of points of light which have been crystallized out in accordance with a certain law, which we call the law of involution. But looking at, then, at myself and my life in my Kesdjanian Body, the enrichment of that what is necessary for an emotional development is that I must include the existence of everywhere and always existing life. And that

ultimately I have to introduce into my own life a concept of totality of life existing. The possibility, even, of trying to conceive of what it is God, ~~the~~ Father, as Father, Almighty, having infinite power, having omnipresence, having omnipotence, and having omniscience. Omnipresence, for me, is emotional. Omnipotence for me is physical. Omniscience, for me, is mental. These are the three aspects of the Lord. And I wish now to have my emotional center developed into a fullgrown Kesdjanian Body based on the allowance of the recognition of God, himself, existing in my life, as God and life understanding my life in relation to God. That's what I meant by the will to grow must include this development of a Kesdjanian Body; we call that simply so-la-si. That is aspiration, inspiration and the utter silence with which I can live without further questioning. ~~And~~ And the third one, the mental. I said understanding. We talked about understanding last night. Understanding is different from knowledge. Accumulation of facts by themselves do not **string together**. When they become connected ^{they would} ~~in a~~ form associations, they then belong and form concepts. It still can take place in the mind. There can be a great deal of understanding of that kind in the mind in an unconscious state. I read a book; I want to understand it. I read it three times, four times. Certain concepts become clear. In my imagination I can even apply them. I don't apply them, but ^{the} imagination of such application in my mind gives me understanding. The same way that when I think of God and imagine Him to be infinite I don't know what it is by experience. But I do understand what is the depth of life. ^R Now we use the word understanding differently, and particularly when we say "I wish to grow up and I wish to have the wish for understanding." It's a mental concept in which that what is now is understood as a result of an experience of the totality of myself. So that I

take it out of the atmosphere of the mind only and I make it part of my personality. And then the understanding is based on the experience itself when that what is a thought is applied in my daily life and in my forms of behavior. The understanding which results from that is not knowledge anymore. Knowledge can be taken apart and can be defeated. It always can be that there's something else is introduced as new forms of knowledge which make the old knowledge not useful any longer. An understanding stands and dies with me. It is not to be taken away from me. An understanding based on the application in my life which I then have lived and for which I've paid, for which I may even have sacrificed, has given me more than knowledge. It has given me a level of my being. This is what I call growth for myself. The understanding that that, and again this is understanding, that that what is knowledge for me has to go through a process of application so that the totality of me as I have been created by God, maybe, that that becomes in relation to the level of my being of such importance that the being has an understanding which comes from my knowledge but is now on the level, a higher level than where I am when I'm just acquiring a little bit of facts and data. And this is why I say that understanding is of a different kind of nature. It is not an understanding in imagination. It's an understanding of something that I have done, not what I wish to do. I can learn understanding of how to run a machinery by studying it to see what has to be done. If it's a computer, or an ice machine or the car, I can learn how I should handle it. That is understanding; it's ^a depth because it is not surface. But it is not ^{the} understanding we mean. Understanding we are after is the actuality of an understanding becoming an entity for the totality of myself so that

then ^{when} ~~that~~ anyone says, "Do you know?", I can say, "Yes, I understand it."

Sometimes I make a distinction between understanding and comprehension. Comprehension, for me, is a different kind of a term. It includes compre; that means it has more inclusive understanding. It has an understanding of the totality of myself in all different forms of life which exist within me as a body, as feeling, as mind, expressing itself through the form of my personality and the comprehension means that everything contained within me is involved in that form of understanding. Again, comprehension belongs to the level of my being. Now, I stay on earth with these kinds of descriptions; I don't philosophize about what ought to be later. I only make preparations for the possibility of living later, I do not talk about how it will be when I'm cosmic-conscious. I don't talk about universal consciousness. I don't talk about Heaven, as it is, perhaps, or the attributes of God. Then only those kind of things that I can understand. I cannot understand, as yet, in its fullness, an omnipresence. And naturally definitely in my mind I cannot understand omniscience. I can understand a little bit of omnipotence. And that is where I start; that ^{means} ~~wins~~ the will of a man; that he is able to do at any one time what is needed to be done, in the understanding of circumstances of what is required and the ability to fulfill that what is required at that time to be done by him. That is for that man his omnipotence. Try to understand that, because in ~~the~~ ^{that} sense he is similar to God, when he knows what to do - when, how, in what way, what form - all of him doing that, concentrating on that kind of an effort. And it is that way by which every once in a while certain indications belonging to different levels of being are given to a man on earth. And because of that he changes his aspiration into inspiration because that means that he becomes convinced; in the first place, that

the possibilities exist also for him, that he can have belief in that. And that then he wishes to be inspired towards that kind of an aim by the usage and the conversion of all forms of energies within himself, wishing to become a man. That is he wishes to create, in inspiration, that what does not as yet exist for him, states of consciousness and conscience. That what really gives an inspiring character is the wish for God to be with him so that then his conscience can develop.

P That's why we want to talk about Work itself because there's no use philosophizing about what might be in the future. Don't consider things that are premature. We have our feet on the ground and it has a meaning. We are not soul travellers. We are just here. The fact of certain things existing by means of telepathy and all kinds of spiritual concepts of which sometimes we are quite well aware and know that they do exist and with which one is, every once in a while, in contact, does not mean I can leave this earth. It is inspirational in the sense that God reveals himself. So that then for poor mankind, living in an unconsciousness, it may be an indication that for him consciousness could exist. And that for that reason he ought to try to open his eyes. That's all that is necessary regarding Work and also I want to give you that explanation in connection with what I said last night.

Be very open in your concepts of application of Work. Do not get stuck in certain ways that it ought to be so and so and so. All that has to be so and so is principle. What is an 'I' as functioning? That is whatever you now call an 'I'; what is it for you? What has it done for you? To what extent has Work helped you to understand God, yourself? To what extent has it changed you? To what extent is it given to you to remember an 'I' existing as something that can take over? When the

will to growth is fulfilled then growth is there. The wish has changed over into the actuality of you, yourself, becoming three-bodied man. That is how the conversion must take place as a result of having a wish for growing, that actually you grow up to the fulfillment of that what is possible on this earth. And leave ~~it~~^{you} alone where you will be later after you die.

Those are different questions, very nice to think about and even to meditate and to imagine and sometimes to hope for. But it is not sufficiently pragmatic. Gurdjieff is positive, in a very definite way. He says do this, do that, apply what you know. Then verify, by means of your experience, of what is said in ~~the~~ theory which is still in ALL AND EVERYTHING and is not your own, not even when you read it, not even when you read it aloud. It becomes your own when in the third reading you see yourself in that situation and then use whatever is said in your life. Then it becomes your own. We are looking for property that is our own and can be taken with us when we die. We don't want to take books along. We want to digest a book and eat it. So that then, the book itself need not be taken with us. You take with you many things on this earth. Your suffering, and your poverty and your thoughts and your feelings. Try to see what you can actually take with you that can be much more permanent. If a Kesdjanian Body can be developed and a Soul Body can be developed you will then have the necessity requirements - the equipment, with which you can leave this earth. And it doesn't matter anymore what happens to your body. Whoever leaves can leave the body to those who are still here. They can bury it. They can simply take care of it. They can put flowers on your grave. The question is always "Where will you be?" Will you be looking at it to see what well-meaning friends

are going to do to your death?[?]

Maybe you talk about your Work now.

Elaine Devereux: Mr. Nyland.

MR. NYLAND: Yeh.

Elaine: In a practical way I wanted to ask something about what you've been talking about last night and today, because I'm very much concerned for my Work with the proper use of my body, because this is what I'm using as my tool for my Work. You said last night, when you spoke about the physical body and what it would wish to do and speaking about correct behavior, is the term you used, put together for me in my mind the first Obligonian striving which I read and try to think what it means to me in my Work, and I found that I didn't know what you meant last night when you said correct behavior of the body, because I didn't know in what sense you meant, like, correct for Work or correct in, um . . .

MR. NYLAND: Well, sometimes I use the word becoming. The first Obligonian striving has to do with maintenance; it does not mean as yet behavior. When we talk about what a person ought to be in behavior form, in the way he expresses his life, has to do with what is necessary for life to continue to be considered important. So that then, life is not hampered by the form of the behavior. Life on earth must be expressed by some means. The body is one of the possible expressions. I do not want to take away from life the quality of life, particularly when this life is represented within myself in Magnetic Center and when I wish to create an 'I' in connection with life existing in an entity which is helpful to me and represented--representative, of that what is life on a cosmic scale or at least at

a higher level. So I have to consider this question of how do I wish to express this life with the consideration of the sanctity of it and that what is possible for me on earth to form a form for it which does not detract from the essentiality of life itself. Try to imagine a few things this way -- I work; I find out many things about myself and I add to my self-knowledge. I gradually wish this self-knowledge to become useful to me and I now want to go further within myself to see what kind of knowledge is really necessary for the fulfillment of the task of the acquisition of self-knowledge. First I say everywhere and always, that means that in any kind of condition in my life I want to get such data. Then I say, but the self has to become real Self, that is with a capital S. It means that I should not forget where I came from and where I really will go and to what I belong. That I become more and more convinced that this life on earth is a temporary affair given to me for a definite aim which I have to uncover and I have to find out. What it is now that I see with myself in the acquisition of such data and when they become impartial, when they are recorded simultaneously so that they are as pure as a fact can be. I've said many times that they are registered in my ordinary unconscious mind as memory, and that sometimes after I have worked and I have the time to contemplate and I want to review that what has happened to me, very much the same way as after the creation of the world in accordance with Genesis, that the seventh day God looked and saw if that what He had done was right. So I sit many times, thinking about what I have been doing during the day and then, there appear those facts of an absolute value for me. And together with that I have facts which are subjective and are interpretive, which are still rationalizing a little bit and I'm not entirely through with them because I don't want to believe all the time that that what is absolute is the real truth.

First I must accumulate enough of such data so there's no further question anymore about such a truth. And that that actually I now know to be me without any further questioning so that the totality of that what I see of myself when I behave mechanically or when I do certain things, ~~it~~ have certain thoughts or feelings. That I become acquainted with myself as truthful existing as such a person.

You see this is important that afterwards I start to reconsider what I have done and what I have been in the light of, to what extent now do I know for sure that that was me, about which then, as I say, I don't rationalize and I don't justify.

Now I accumulate certain facts of my behavior and I look at ~~them~~^{them} from the standpoint, "was it wise to spend the energy in that form?" Was I entitled to use the energy for a very valueless purpose? Was I using my own existence in order to satisfy my laziness of body? Was I, in talking to others, really sufficiently aware of the state in which the other person was so that then what I said, did it affect that person in the right way, particularly if it was meant to be instructive or on the basis ^{simply} of communication? In other words, I let it in review go through that what I have been. And I unroll a film, but this time with a different aim. I want to see now in truth what I actually have done, how I have performed, what kind of a role I played, to what extent I was serious and honest, to what extent I was really simple, what actually could pass, you might say, and that what really was not right, that I was a little hypocritical, that I did this, ^I and flew off the handle, I become irritable for no reason whatsoever; someone stepped on my toes and I swore and all the rest. I see myself in the proper light of truth. Now I see that that involved an expression of life in different kinds of

forms. And to some extent I'm responsible for the form, in some respects; I cannot always be sure that even if I wish to use a form which is better, so-called, that I can do it. I may be habitual; I may be too screwed up, I may be too rusty; I may not be flexible, my mind may stop thinking at a certain point, I may not have the ability. There is still a wish to see if I cannot get around it because I don't want to believe that I'm that bad, and things of that kind, they come up. I see how mechanical I am in reacting and at many times, the different forms that have been, so called, chosen by me for my expression of my life were certainly a result of that what happened to come in on me as an impression from something else, someone else, or what ever the surroundings were. I look at my life from that standpoint; to what extent have the forms confirmed or were in conformity to that what was the reality of my life itself. Judging now life as something belonging to the totality of all life existing of which I am a part, in which God, also, exists as life because of His omnipresence, ^{of} and that what is ^{within} ~~in~~ me that I am responsible for and to see to what extent can I now change the form of such expressions. When I'm too hasty, I tell myself "don't"; try at that time to break that mechanicality. I ask "How do I do it?" because if I just continue, I remain mechanical. The answer is Work at such a time. Create a condition in which you have seen that you acted in an unbecoming way. Create it again. Go back to the person where you have sworn in his presence. Either swear again, but this time intentionally so that you know you are doing that and try to remember yourself. I mean by that in two ways; "I remember how I have been; I now remember myself for the sake of being awake." I said I ~~re~~ remember myself in two ways. I remember that I have been in a certain position similar to the one I now experience; I also wish to remember that what is the reality of myself as I know it or to the extent that I could become aware

of it. I pay attention to that by making an attempt while I am going through that same experience, to be awake to it. That is, to realize that that what I am doing is my mechanical form of behavior which I say belongs to earth. And I wish freedom from it when I say, something of me should exist which is not involved in that what my ordinary body is doing. And so I make my life experimental. But the first place is, I wish in this particular attempt to have an "I", something of a different nature, which has no judgment but which only is aware of the existence of myself, participate in that what I am doing and at the proper time become instructive. That is, at a certain time such an "I" tells me at the time I use a word which is not right, it kind of kicks me or pats me on the shoulder and say, 'That wasn't the right word, you must know that.' No further criticism. It arouses in me a very definite sense of my own conscience because I have set out with the idea that I wanted to be instructed. And if I have that attitude towards it, I don't mind that my "I" tells me that I've been doing the wrong thing. You understand Ailene ~~Am~~ Elaine.

Elaine: Yes, thank you.

Judy Jacobs: Mr. Nyland...

MR. NYLAND: Yeh.

Judy: ... it's Judy. Um, I've been looking lately at how I work and what I understand and I feel like I've lost... when I make an effort to Work I try and become--all of me doing something and try^{ing} to be open to it.

MR. NYLAND: It's not it. That is not Work. It's allright to have all of you there; it is not Work. It is only a certain experiment for the flexibility of yourself. Work starts by having something there that is going to tell you about yourself. We simply say we create an "I" which has that kind of a function. All Work is preceeded by that wish.

Judy: Well, there is that wish.

MR. NYLAND: Good.

Judy: But the question is -- and there is a, uh, registration of-- and sometimes there is very definite knowledge of certain... how I am. But what I've lost track of is...

MR. NYLAND: No, no, I don't as yet agree with you. You have a wish; you say there is an "I"; there is a registration. You have a knowledge of yourself. What kind of knowledge *do you have?*

Judy: How I am.

MR. N.: Huh?

Judy: How I am.

MR. N.: How you are, is no good.

Judy: And that...

MR. N.: No, no, not how are you? How is a description.

Judy: There's a knowledge of my existence.

MR. N.: That is all right. Just a knowledge -- that you are.

Judy: Yeh. The question that I have is, ~~that~~ I've lost the idea of the five manifestations.

MR. NYLAND: They don't come up. They don't come up, darling. You are living your life; you are just observing yourself. You are just accumulating data about yourself. That is what you continue with. Don't theorize about the five rules of objective morality.

Judy: No, I don't mean the five rules of objective morality; I mean posture, gesture...

MR. NYLAND: Oh, darling, the postures and the facial expression are just a little reminder. Nothing in them. It is an alarm clock. All I wish at that time to create an "I". That is what reminds me; ~~there is~~ *it has* nothing to do with my posture or my face or whatever it is. It is just the fact that I happen to exist. The question of reference to such things is much overdone. It doesn't help me at all if I say "Yes, I'm

moving or I'm walking." That's my ordinary life. It does not help me if I say I have an irritable expression on my face. Of course, thousands of things happen and we divide it simply, as I say, to be reminded a little bit. But a reminder ~~is~~ such a small thing; it's an alarm clock--^{that} it goes off. The question is "Do you get out of bed?"

Judy: Meh, thank you.

MR. NYLAND: Do you see what I mean?

Judy: Yeh...

MR. NYLAND: Forget about them. It's not important. Because many times ~~there~~ are three or four of such manifestations which work together. You are walking from the table to the sink and you have an expression on your face and when you stand at the sink you have a posture and you move your hand and you, the expression on your face changes and all of that. But it is your ordinary life as a description. As I say, don't overdo this question of the five, so called, postures and the rest. It is not ~~the~~ posture; it is what I am within, what is me, totally, if you like. That's good, but where is this that I call "I" being present to me, observing me, aware of me? And ~~the~~ accumulation, as you say, ^{as a} registration that you are, that you are-- no description. The facts are afterwards accumulated in a consideration of how you have been. That is an unconscious consideration of your mind and your feeling. And this time when you do that, you have facts that you cannot deny. It's important to see that; that I have to have such absolute facts, because if I just happen to think about what I have been and it was not so nice or what, I always will try to say "Well, it wasn't so bad; I didn't mean it that way or it wasn't my fault." All such things can happen; that's what I call rationalization, association, justification, embellishment, improvements of certain kinds to be a little bit better and more, a little hypocritical. And closing my eyes to that what I actually have been and at the time, sometimes, I do it, but afterwards I start to blame everybody, including God. That

is where the difficulty comes in because then at such a time in ordinary life, unconsciously I ~~always~~ get away with that what I rationalize about. I always will find the things that I have done which were not so nice and unless they ^{are} ~~were~~ criminal, I can get away with it because other people don't even know it. This is a question of my own conscience and even ~~with~~ with my own little conscience I start to argue. All right, Judy?

Judy: Yes.

Roz Fasset: Mr. Nyland?

MR. NYLAND: Yah.

Roz: Um, I feel very confused about the issue between good deeds and Work and...

MR. NYLAND: What? Good...?

Roz: Good deeds.

MR. NYLAND: Oh.

Roz: Um, quite often...

MR. N.: Do they come up in consideration of Work?

Roz: I'm trying to find out if there is any relationship...

MR. NYLAND: No, none, ~~no~~ relationship what-so-ever.

Roz: Well, when you speak about ~~earing~~ caring for each other, ~~ah~~, do you talk about that because you feel it's just of value to us as ordinary people?

MR. NYLAND: I think it's necessary to put your body, sometimes your mind and your feeling under a certain order. Where orders are given of a certain kind, so that then that what is body is anxious to fulfill a task when it happens to be given by "I". Good deeds have nothing to do with Work itself. Where they are in the preparation of a soil in which the seed of objectivity can be planted .

3 When I talk about keep your house in order first that's the most important thing where you will learn. It is not Work at all and you don't do it

objectively. You could, of course, but it's not the purpose. The purpose is to straighten oneself ~~up~~^{setup}. It includes not talking too much about the ~~higher~~^{hell of a lot of} philosophy which has no value. Putting your house in order means also clarifying your mind, not to mumble things away and to describe all kinds of things that are completely extraneous or that have to do with your own self glorification. So, in that sense, ~~it~~^{there} is something that I call good and usually the definition for that I call 'good is only when I'm in such a condition that I can Work'. And if I, and it is bad when the condition for Work doesn't exist. For that, you see, it's just a little bit of a saying. Has nothing to do with washing your hands before dinner. All right. I mean, is it settled?

Roz: No, it's not settled.

MR. NYLAND: Then you have to settle it for yourself. We can add to the confusion by saying you can help it with Work. All right?

Renie King: Mr. Nyland.

MR. NYLAND: Yeh.

Renie: I have a question in connection with that and it has to do with what you were just saying earlier; it's something that has bothered me for a long time. And that is, that any~~way~~^{way}, what you said earlier, ~~um~~, you said that when you were conscious and conscientious that, ~~um~~, you could, your body could be an instrument; that you would always know at anytime what you should do. You said that.

MR. NYLAND: That is when one has a will.

Renie: Yes.

MR. NYLAND: All right.

Renie: Does that mean in your actions on this earth? I mean, it means in relation to ~~other~~^{that} people and in relation to everything you do. I mean...

MR. NYLAND: It includes everything. It's in relation to yourself, it's

in relation to other people, it's in relation to the professional people you are engaged with, it's in relation to any kind of a sociology, it's in relation to the higher forms of life, it's in relation to God. All of it. So that you become, in relation to all of that, the proper kind of person, doing the proper thing at the proper time. You see, it's a big hunk.

Renie: Then how ~~about~~ ^{that} in ~~relation~~ ^{relates} like to what Roz just said? Is more like first Work comes then that comes. It's not like that comes then you Work.

MR. NYLAND: I think God is within you and there's a little conscience that tells you how to behave. If there is a wish for wanting to Work on oneself, I've explained it sometimes, there is a voice within yourself, in Magnetic Center, that wishes to be set free. You need not call it that God is calling you but at the same time there's also the saying that you are God's child. When you have become cognizant of the existence of life within you and understand that life is different from the form which is used for the expression; that reality of life itself, already brings back to you what you are in actuality. You see that.

Renie: Can you say just that last sentence over?

MR. NYLAND: That brings back to you what you are in actuality; the realization of your life within you which life as a ~~part~~ ^{point} of Magnetic Center is free from past and present, free from space, free from time. Remember we've talked about that in the last weeks.

So you see, the aim we talk about for a man to have a will in which he can actually do, is a very far away aim. It does not mean that I will get discouraged. And it does not mean that I will not do now what I can do. It does not mean that I won't make mistakes. But I will constantly have that kind of an aim in mind, striving towards it and perhaps becoming more perfect in the attempts I make.

Renie: But then the aim is to be able to do more the will of God?

MR. NYLAND: I didn't hear it all.

Renie: The aim would be to do the will of God.

MR. NYLAND: Yes, if he tells you.

Renie: But to be able to want to do that.

MR. NYLAND: ~~Yah~~, that's right. When he tells you, actually, you will be able to do it. If you have to imagine what the will of God is, you may not know actually if you can do it. So, in the beginning, is always, you do what is within your means. The Bible says to do what is at your hand, not what is ten kilometers away. You are practical regarding your own life, you begin with that. Work on oneself, concentrate on that what I am with my body, with my heart, and with my head. Hands, heart, and head- the three H's I call it. It's important to see that that is my equipment, and I start working with that. First, the consideration of that what I am to maintain it; second place that I wish to have inspiration as a result of being ^{healthy?} ~~at~~ [?] and have aspiration towards something; and the third, the ability to know what to do, so that I have something ^{insight} ~~something~~ in that what actually is an aim that I can describe it.

I begin with myself-- I extend it to the nearest, my personal relationship, I extend it to the professional one, I extend it to the sociological one; that's what I said. All of that, that what I am towards myself, is private, includes God. And so, when I come to the inner, inner chamber of myself and I sit and wait and I hope that God will tell me, I do hope that he can tell me honestly what I ought to do, But many times I think I'm either too much filled or I'm not as yet in sufficiently good enough state for God to pay attention. And I ~~may~~ ^{may} times have to do it on the basis of what I think is the best conscientious and conscious effort on my part. Does that help any?

Renie: Yes, um...

MR: NYLAND: Don't live your religion until it is alive. Just forget about religion and attend to your ordinary affairs. There are enough possibilities in any relationship with other people to do what you know you should do and can do and perhaps you don't do. And then try to do them. Many times we talk about that. It is a preliminary, of course, to the possibilities of Work, but it definitely means that I become much more acquainted with myself the way I am, even if it is a little unconscious, in general, I know well enough how bad I am or how obnoxious.

I think for that reason we live together, you know-- in order to develop. I doubt very much you would develop on an uninhabited island. You would become completely natural, but not developed. And moreover, I don't think it would be necessary in such a situation. I think it's very necessary to see why we have to Work, because everything around us in the form of other people prevent us from actually growing up. And since they prevent us, they're also the means to remind oneself of the wish to grow up.

Will we let it go?

Renie: Yes.

MR. NYLAND: Good.

Dee Clayton: Mr. Nyland.

MR. NYLAND: Yeh.

Dee: It's Dee Clayton.

MR. NYLAND: Yeh.

Dee: I have a question about, um, my approach to Work and my Work attempts which keeps coming up at different times for me. When you speak of the three different aspects of the wish, it reminds me of this problem. And my approach to Work has always been very religious and prayerful. And my wish-- I feel I have the wish for the freedom from the body and the emotional wish to be more Godlike in the emotions but for the wish for more understanding, I don't feel it's as strong as the other two wishes. And I see that the results of my Work attempts, I'm not getting, um, objective facts from "little 'I'" but I'm getting more of the emotional type of result from Work attempts. And I'm trying, I would like to overhurdle that problem which keeps coming up.

MR. NYLAND: Don't you think you get knowledge of yourself?

Dee: But, I don't feel it's of an objective quality.

MR. NYLAND: No, the question is when you have knowledge, it is knowledge that also reaches your mind, even if it comes through the emotional channel. The knowledge as a fact of you, being what you are, and doing what you are doing, because those two things you know about. You may add to that later the way you think. But the fact of your existence, the fact of your life, the fact of your behavior become known. It doesn't matter if it reaches you emotionally. The question that such facts exist, to what extent are you impartial to them? Or impartial to yourself?

I think the approach emotionally or physically is very good. It is more than enough. And I wouldn't worry too much about not being able to express it in terms of the scientific, mental value. I would just live and I would still have facts about myself-- a knowledge-- which is reaching me through intuition many times. Nevertheless, ^{they} there are certain facts that I could describe myself as a person. Try to learn how to use your mind for that purpose. Sitting down and writing up about yourself ^{what} as you really know, what you think you are, which is the truth for yourself-- in very simple words, and not to be used for anyone to read it. It's your own, you write it up in a diary. In that way, you engage your mind into the same kind of direction as your feelings. You understand?

Dee: Yes.

MR. NYLAND: Religiously, try to get free from the formulations of religions and see if that ^{ever} ~~was~~ the principles was that is involved in any kind of a dogma or doctrine, that you can extract that as a form for your life to which you can agree and many times to forms you cannot agree on at all. Try to divide the different instructions that have been given and also the way your life has been patterned in accordance with an emotional state or sometimes the religion is very-- deep, a devotional attitude. Come to yourself and say "I am what I am now," free from all kinds of influences, at the same time quite knowledgable about myself existing with desires of certain kinds, partly to grow up, partly to utilize what is necessary for myself to develop. And to maintain that kind of a state ^{and} that I write up. This is what I

am now, I would like to become tomorrow something a little different in this respect and another respect. ~~At~~ the end of the next day you see if you have been able to do it. You find out why you cannot do it. That will give you thought. You will start to consider yourself, not in any mental process of mathematics, but just very simple.

Dee: Thank you.

MR. NYLAND: Add something to that-- when you walk say aloud "I walk" at different times. Get familiar with your mind function. All right?

Dee: Yes.

MR. NYLAND: Some more thoughts about Work? You're going into a week, you know, and you will have some meetings, of course. You have an afternoon. What will you do that you should've done, maybe, this morning? The more you can fill your mind with the ideas belonging to someone else, the more you can discard of your own thoughts, the more you will embellish your own mind with that what is a different kind of a world; you should enlarge it. When I talk about caring I really mean that you allow the thoughts regarding ~~other~~ ^{other} people to stay with you. That they go over sometimes into a feeling of concern, What can you do? What can you do in such and such and such a case? Not only your ordinary activity which requires money. It's O.K.; it's necessary. You have to keep a stove going with wood when you want to get warm or keep warm. But it's not your whole life, is it?

You know, I understand several people are interested in flying, which I think is fine as a nice little occupation, even ~~far~~ if you never own a plane maybe. But for an instruction-- the sensation you have when you fly by yourself all over and are master of your own plane, I hope. If all of us were flying and you got together, would there be any difficulty in conversing about it? Of course it wouldn't. You would consider it almost common place to talk about your trips. We're interested in learning how to fly but you don't talk about it. There has to be in your life something that can take place, that ought to give you wings. You remember the little Sufi fable about the man who is in his, in his box, ^{hub?} And they all thought that he would stay there. Right after his death when he was put in there, they assumed ^{that} he would stay there and I believe on the third morning someone came and opened the box and he had

flown away. No one knew that during his lifetime he had made wings. We are a little different; we would like to talk about how ^{to make wings, how to fasten them, how} to be able to fly over the ~~the~~ Aegean ^{Adrian} Sea, you know. How to see what we can do and to talk and to give a little report, "My wings are now five inches," something like that. There's still scarcity of communication; there is unwillingness to talk a little bit about your private life. You're still a little bit afraid; you're tongue-tied. You shouldn't, because it should be on the tip of your tongue many times. Your life is not just living at the Barn. Your life is not going into this winter. Your life is not in connection with Watergate. There's something quite different in you; you must realize that. And at times it has to be aired; it has to be exercised. You cannot always have it in the stable within yourself and just feed it a little bit once in awhile in the privacy of your own home. You have to exchange, every once in a while show it. Tell people about it. If it is lovely for you, you would talk. If it had given you some-
^{if you had believed in the existence of it developing you, you would talk about it.} thing, you would talk about it. But you don't want to communicate; you don't want to care about that. You don't want to tell others about what really interests you, if it does interest you.

A large group is difficult but I say, it has to be an extension of a small group. You bring to these meeting, Wednesday evening and today, you bring something of that kind of yourself; that part of your life, it is necessary to discuss it. Your inner life will not grow; naturally it will stop. Your Magnetic Center will not be uncovered. Of course one can say "Never mind, I ~~will~~ reach my death anyhow and then if it is necessary that God will tell me what to do, he'll tell me then. I think that could be a good argument. But then live as you like and then have a good time. And don't worry about Gurdjieff. But when you do worry, don't be lukewarm. Be sincere, simply, in a few ways; not all of them. They don't all apply-- all the different ways, all the different discussions, all the different projects. They apply to different people. For yourself, you have your limitations, but within the limitations you must know, "I work within my framework." And you tell about it; that's all I suggest. To tell because it will help you, to formulate, ^{to} be a little open. To see if actually what you want to say is more the truth instead of an embellishment. And to be quite

honest in simplicity. What is wrong by saying, "I didn't think at all about Work this morning."?

Well, yah, ask.

Barbara Maio: Mr. Nyland.

MR. NYLAND: Ask.

Barbara: I was painting some walls in the house this morning and my wish to Work was very strong. And several times I did stop and try to make a Work attempt. What happened was that every time I stopped, the body became very tense and that always happen when I become very emotional; the body tends to...

MR. NYLAND: You make it too difficult, dear. Why should the body become emotional? What were you doing, painting?

Barbara: Yes.

MR. NYLAND: And isn't there a simplicity in a movement like that? When you dip your brush in the paint can.

Barbara: I was not tense when I'm painting but when I stop...

MR. NYLAND: Huh?

Barbara: I was not tense when I was doing the painting but when...

MR. NYLAND: Painting what?

Barbara: The wall.

MR. NYLAND: Painting a wall.

Barbara: Yes.

MR. NYLAND: You had a gallon of paint, of course.

Barbara: Yes.

MR. NYLAND: And you had a brush in your hand.

Barbara: Yes.

MR. NYLAND: And you had to dip it.

Barbara: Yes.

MR. NYLAND: Wasn't that the proper time to see your body do that?

Barbara: Yes, and I stop~~ped~~ but...

MR. NYLAND: Why did you stop? Why did you become emotionally involved?

Barbara: Not involved in painting; involved with the wish.

MR. NYLAND: ~~How?~~^{No} Why? Your body was there, all you had to do was keep on observing it. Why emotionally involved? Why think about other things when you have to do just this simple thing of observation of your movement, of your body itself, of an "I" to be there? Why think? Think about that only. Why think about other things? Why emotionally involved, in your inability to do this and that? You know that. You are painting; you can do that. That's what you are observing about.

Barbara: I don't think I'm expressing myself correctly. It's not ...

MR. NYLAND: Yeah, but you use the ~~word~~^{word} emotional involvement.

Barbara: Emotionally involved in making a Work attempt, not emotionally involved in painting.

MR. NYLAND: But your Work attempt is so simple. You don't even have to become emotionally involved in it; just a little wish. You say to yourself, "I want to Work, so I Work."

Barbara: What seems to happen when I said that is that the whole body got very tense.

MR. NYLAND: Nonsense. Nonsense. If it gets tense wait til it detenses and do it again. You're on the wrong road when you ^{get fun & you're on the wrong road when you} become emotionally involved. It's a very simple operation. I want to become aware of myself when I drink this cup of coffee. That's all; there's no emotion involved at all, just a wish I have.

And I do this and I drink and ^{about it} put it back again. I say I was awake; my body knew it. It was nothing special ^{about it} and not even describing it. That is what happened; it happened and I saw it. So I do it again. I take the brush and I paint, paint. No more paint on it, well, I can go on for hours. Work on myself. You understand; you make it too difficult. You always introduce other philosophical aspects. Has nothing to do with Work. It's good when you sit in front of a fireplace and ^{you} want to meditate. Don't mix it up. This is an ordinary little bit of something of your body doing something that has to be done. And you ask an "I", "Now you just watch me." Can't you do that?

Barbara:

Barbara: Maybe I was trying too hard?

MR. NYLAND: Huh?

Barbara: Maybe I was trying too hard?

MR. NYLAND: Much too hard. You introduce a whole lot of junk. It doesn't belong in Work. Work is the simplest things. You always want anyone want to philosophize about it and make it much, much, much more difficult. Work is when I get up and I walk to the bathroom and I come back, ^{when} and I take my nightie off or pajamas and I put something else on and there I stand and I put on socks and I put on shorts, a pair of trousers and my shoes. That's the time. I walk back and forth. And the telephone rings; I walk to the telephone. That's me -- walking. I say hello; I hear it. And I hang up. Yeah, that's me; this body answers the telephone. So I go back again. Look at the clock; what time is it? There I stand, in front of the clock, looking at it. It's me. I go back; I sit down in the chair again. See, what can I do? It's me; I sit in the chair, thinking a little bit about a cassette that I ought to listen to. What was it last night? Oh, yes, that's right. I sit; I'm there. I get up. I have a drink of water -- coffee. I make coffee. You know, heat water, on a little bit of a hot plate. And I start it. I do that. I stand there in front. And there this waits -- me, doing that. That's me. Something is aware of this body doing such little activities. And quite impartial because I'm not concerned. But no emotion involvement. If I happen to think of Nixon, yeh, then I get angry.

All right, darling? Simple, much simpler. Really. Philosophy, you talk about in a philosophical class. You indulge in it when you want to read Zen or so. Trying to think "What is a moment?" Sure, we ^{to find out} ~~we heard that~~ All right?

Frank Weber: Mr. Nyland.

MR. NYLAND: Yah.

Frank: What you said earlier reminded me of what, a conclusion I came to about three days ago. Is that I came to the conclusion that I really, really wanted Work in my life and I couldn't see why I couldn't be open in discussing it, like you said.

And I found that I'm ^femendously afraid of talking about it and yet I came to the realization that I had to and I ...

MR. NYLAND: Afraid about what?

Frank: Talking about Work and my experiences in it.

MR. NYLAND: To other people and in the presence of others?

Frank: Yes.

MR. NYLAND: Yah. Well, why are you so afraid? Don't you realize that everybody's in the same boat? And that all of us are drowning. And that all you talk about is a means of saving you. And ~~that~~ perhaps someone else can also be saved while you do the same thing. You don't realize what is taking place. You don't know what is happening when you are unconscious. You don't realize that you are ~~being~~ used. And that is not becoming for a man - that he is being used when he doesn't have to be used. The whole idea of that kind of ^abondage - that I happen to be on earth and I am sorry that I was born here but I happen to be here. And that's ^sa fact. And now I want to become free from it. Because if I don't, Gurdjieff says that, 'You die like a dog. You die like an animal when you remain unconscious.' It's not right for a man. A man has a right to be different. That's why I want to talk about it in the presence of others so that they also can understand what I'm doing and why I'm doing it. So, there is no particuliar fear; we're all in the same boat. We're all asleep. It's not anything unusual. All of us are mechanical, automatons, nincompoops. Yah, and one doesn't want to believe it when you say slug, you say, 'Oh, Gurdjieff, go to the devil.' You don't believe it. When you start ALL AND EVERYTHING, you read it and, ^{this} ~~that~~ is not for me. It's for somebody else - some fool. Until something starts to ^says maybe, maybe. And after a little while says, 'My boy, that fellow knew something.'

But then you talk about it, you see. Because that what applies to you applies to everybody. And you say, 'Poor people, why the hell do we have to sleep?' That's what I

feel, you see. There's not enough of that kind of communication because that what you experience with your own Work doesn't mean enough. It does not as yet set you on fire. I've said many times if I read a lovely book, don't I talk about it to someone, don't I bring it and buy a copy and give it as a Christmas present? Because I'm in ecstasy sometimes about the possibilities of being alive. And to see what is really there that I can use. And that I can beat my own death and I don't have to have any fear for it. If I find the means of how to get around my own death, don't you think I would love to talk about it to tohers? If I were commercially inclined, I would say I'll sell it to you for ten dollars.

What is wrong by talking about your life? Or even a little suffering or the impossibility or imbecility or the nonsense that one does talk about? About that, you have all the time and you have all the energy you wish. But when it comes to a real development of something that is worthwhile, ah. When Ouspensky talks about thirty miles walking in order to go to a lecture, he had to do it because he wanted to go to that kind of a lecture. We are--we're stupid. Why did Gurdjieff, do you think, called us idiots? Number one, two, three and so forth up to twenty-seven. Why? Why did he choose that particular word? Idiots! And he would say it like that. Because we're stupid. And you can say, 'It's too bad we're asleep.' It's too bad, you ^{know} ~~know~~ is the same as stupid; you know that.

Now, will we stop? Are you going home with something in your pocket? Are you making up in your mind a little bit, that perhaps you ought to pay attention to Gurdjieff a little more? I wished you would do it, you know. Nothing would please me more really to see a little bit of a meeting like this where you become really spirited about the possibilities of your own life. Possibilities that could become like a potential, that could actually grow up, that you could believe in - your own growth.

That you could see yourself as more of a man, to become really conscientious, and conscious, harmonious - whatever that may mean - the balance, relation towards God, to understand nature, to see what is what, to see the universe. To see and ~~to~~ understand that, a little bit, you ~~see~~ ^{are} part of it. On that basis you can place any kind of an interest that you have - astrology, cosmology, or whatever, numerology, all the different things. Even healing will be placed in the proper relationship towards it.

Jean Sharp: Mr. Nyland.

MR. NYLAND: So, we leave it; right, it's the end, huh?

Jean: I want to ask ^o ~~my~~ question.

MR. NYLAND: Oh, question! Have we time, huh?

Michael: (' ? *five minutes*

MR. NYLAND: All right, two minutes.

Jean: Oh. Um, last week I asked a question about an experience I...

MR. NYLAND: You'll have to talk a little louder.

Jean: It's Jean Sharp, Mr. Nyland.

MR. NYLAND: Yah.

Jean: Last week I asked a question about an experience that I have had that I had thought and come to the conclusion that I understood what Work was and ^{yet} ~~that~~ I knew it and could do it. I mean, there ^{was} ~~was~~ certain things I can do in order to come into a state where I can Work. And it was so clear to me that I was no longer floundering around but that I understood what Work was. And then, then you talked to me last week I got so confused and couldn't, I didn't... I mean. I felt like what you were saying that I needed to know what you were saying but, but it didn't seem ~~to~~ relate to the experience I ^{what} ~~was~~ trying to say. I must not have said it the in the right way.

MR. NYLAND: Are you sorry I disturbed you?

Jean: No, no, it wasn't really that ^{way} ~~hard~~.

MR. NYLAND: No, it is all right, you see. It doesn't matter *if you're sorry or I'm sorry.*

TAPE RUNS OFF